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the pleasure derived from usage is artificial, and is developed by experience; "while new pleasures originate, antithetic pains arise by the development of an appetite which, ungratified, is pain." Like facts appear by contemplating the use of intoxicating beverages, by the odors of flowers, etc., etc.

Pleasures are teleologic; that is, they serve to realise ends or aims and are potent motives for human activities. But being qualities, not properties, they are produced by judgment, and thus Major Powell comes to the conclusion that pain, like pleasure, supervenes only on the cognition of such conditions as are deemed either evils or gratifications. Human pain becomes greater with culture. The pains of parturition increase as society becomes more refined. Major Powell goes to the limit of his conclusions by saying that all pains are derivative. "We have no consciousness of pain when that term is strictly used, but we have cognition of pain."

After an explanation of the origin of the arts from games (music, the graphic arts, the drama, romance and poetry), Major Powell concludes: "Pleasures and pains arise from judgments, and do not arise from consciousness but from inference. All of the phenomena of pleasure and pain arise in the mind through the point of view; they are therefore qualities and not properties. All matter is not endowed with mind, but all matter is endowed with consciousness.<sup>1</sup> The relative element is choice, which becomes inference in the formation of judgments. There can be no mind until there are organs of mind. Until this condition arises in the development of animate life there is no mind, but when it does arise this mind makes judgments. As the judgments are inferences only, until they are verified, there is no cognition until there is verification, and the cognition of pleasure or pain is reached only by inference and verification. This is what we have intended to express by saying that pleasure and pain are derivative."

P. C.

DIE MENSCHLICHE SITTlichkeit ALS SOCIALES ERGEBNIS DER MONISTISCHEN  
WELTANSCHAUUNG. Von Dr. Leop. Besser. Bonn: Carl Georgi. 1899.  
Pages, x+106.

The author of this pamphlet is an octogenarian who proposes to apply the principles of a monistic world conception to the field of ethics. He takes his standpoint from Kant's maxim "In experience alone is truth" while in agreement with his countryman Friedrich Albert Lange (the well-known author of the *History of Materialism*) he bases his realism upon the doctrines of the English philosophers Hobbes and Hume. (Preface p v). Dr. Besser's mode of treating the problem is not easy for the reader who will sometimes find difficulty in ascertaining the author's exact meaning.

Dr. Besser insists upon the universality of natural law and assails the dualism

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<sup>1</sup> We would prefer to substitute "subjectivity." Subjectivity is unconscious in the realm of unorganised nature, but it changes to consciousness by the development of mind, which originates through organisation.

which divides the world into the domain of phenomena and the realm of the Psyche. Having insisted on language as constituting the nature of man's soul (p. 8) and finding in sensation, or the physiological function of sensibility, the common feature of human life (p. 19), Dr. Besser concludes that "*our* organism alone imparts significance to the eternal motion of the world by means of the nervous system which through the formation of sounds and words produces in our language for a time reality and truth. It is *our* body which is the measure of all things." (pp. 29-30). But we must not forget the sociological nature of language and the nature of origin in the course of evolution. "We can only determine the *post hoc*, not the *propter hoc* (p. 33) and can not find any cause of existence outside of space and time." The ethical valuations should not be sought outside but within this world in phenomenal realities. (p. 41). The more supernatural our religion, the less will be its practical actualisation (p. 53). We live either for celestial hopes or devote ourselves to terrestrial duties and to the welfare of the present life (p. 61).

After a discussion of the problem of responsibility (Chapter VI) and the application of ethics to the conditions of daily life (Chapter VII), Dr. Besser urges his readers to overcome the bugbear of the ego and to aspire after a realisation of peace in which all shall be assured the enjoyment of the fruits of their labors (p. 97).

Ten moral maxims (*Lebens-Normen*, p. 98-100) in which the dignity of labor (I) and the importance of education (VI) as the highest duties of parents (IV) for the sake of the preservation of the race (VIII) are insisted upon, together with a few summary remarks as to the relativity of truth (p. 103), the non-existence of a *causa* (p. 104), the nature of freedom and right, and the solidarity of mankind, form the conclusion of the booklet, which is apparently written with the idea of leaving a testament that will embody the gist of the author's philosophy.

PHILOSOPHISCHE SCHRIFTEN. By *Dr. Theodor von Frimmel*. 1. Zur Erkenntnistheorie. Vienna: Gerold & Co. 1899. Pages, 36.

The author of this little pamphlet characterises his standpoint as neo-materialism. He starts from the thinking ego and its self-observation. He says: "The ego becomes acquainted with its own nature as being something that thinks according to logical rules. Logic is a product of experience, and the normal sequence of events is called causation. In the concatenation of causes and effects the ego finds itself as some material body that has developed since generations, and continues to remain in relation to its surroundings. There is no definite limit between the ego and its surroundings. Time and space, which are probably immediate impressions, are acquired by experience. Both are actually the exponents of the metabolism in our nervous system which becomes conscious. They are a misunderstood form of vital sentiment. If, in contradiction to experience, we assume the ego to be something immaterial, a solution of the epistemological problem at once becomes possible. It is the material ego alone which permits a combination between our own thoughts and the world of concrete realities."